K

A SHORT CATECHISME, SVMMARILY

compriſing the principall points of *Chriſtian faith, ſomewhat corrected and augmented by* Iames Balmford *Miniſter.*

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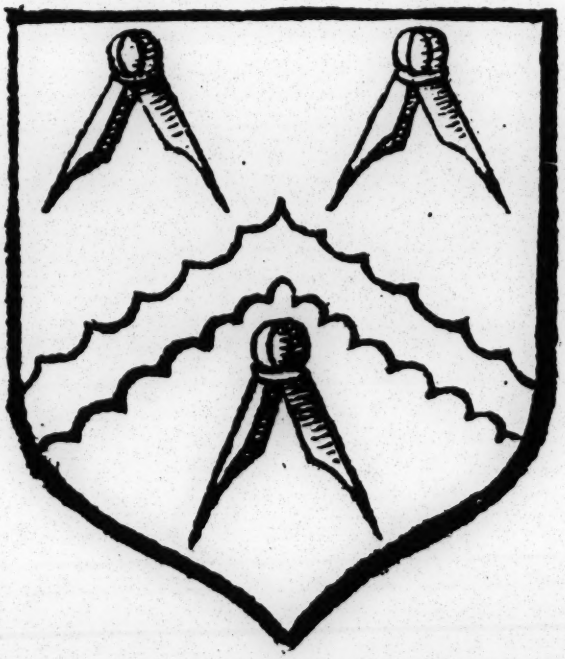
Hereunto be added Directions for *Chriſtian conuerſation.*

Prou. 24. 27.

Prepare thy worke without, and make ready thy things in the field, and after build thine houſe.

The ſixth Edition.



AT LONDON,
Imprinted by *Felix Kyngſton*, for *Richard Boyle*. 1610.

TO THE RIGHT WORSHIPFVLL, THE Maſter, Wardens, Aſſiſtants, and whole company of Carpenters in London, IAMES BALMFORD, a Carpenters ſonne, and a builder, according to his calling and gifts, wiſheth the continuall edification of their godly faith while they trauaile in this vale of teares, and at the laſt, the end of that faith, euen the ſaluation of their Soules.

THis little Catechiſme hath been long in Print, but not yet dedicated vnto any. Being now to reprint it with other little treatiſes, I haue thought it conuenient to dedicate it vnto you, as a monument of my thankefulnes for your many fauours, but eſpeciallie for your

charitable exhibition, when I was a poore ſtudent in *Oxford*; hoping that this dedication wil not only incourage you to continue, and increaſe (as God ſhall inable) your Chriſtian charitie to Students of good hope in either Vniuerſitie (than which I know not a more charitable, and fruitfull worke of faith) but alſo ſtirre you vp both to reade the Catechiſme diligently your ſelues, & carefully to cauſe your families to learne it. For it is commonly ſeene; that (howſoeuer too many be newfangled, yet for the moſt part) men are rather moued with thoſe Treatiſes, which are expreſſely & ſpecially addreſſed vnto thẽſelues, and that by ſuch as, in ſome ſpecial ſort, belong vnto them. This only I deſire, that ye would take ſome paines in examining the

quotations,

quotations, becauſe they giue both light vnto the vnderſtanding, and warrant to the confirmation of the ſeuerall points of this Catechiſme.

I doubt not of your good wil; but whereas this Catechiſme is likely to come into the hands of ſome, who wil not, with you, intertaine it fauourablie for my ſake, I ſuppoſe this obiection: One generall, and well conceiued Catechiſme doth moſt edifie; therefore many are but to little purpoſe. Whereunto I readily and freely anſwere; That, hauing experience how profitably the ſtudies of children haue been furthered, ſince diuerſitie of Grammars hath been aboliſhed, and one certaine Grãmar generally to be taught, by act of Parliament eſtabliſhed, I grant that one generall and well con-

ceiued Catechiſme doth moſt edifie, in reſpect of publike vſe: But I am aſſured, that, as ſundry Grammars, ſo ſundry Catechiſmes doe much good in priuate ſtudie, and vſe. For the ſame method of teaching which ſeemeth to ſome plauſible, & pleaſant, plaine and profitable, doth not ſeeme ſo to other: And one Catechiſme doth more cleerely lay opē ſome points of Chriſtiā faith, then another, yea handleth ſome neceſſary point, which another doth altogether omit. Againe, It helpeth much to the confirmation of faith, when it is ſeene, that, howſoeuer ſundry men in ſundry ages & countries, publiſh ſundry Catechiſmes, or make ſundry Confeſſions (betweene which two there is no great difference) as to ſay with *Iohn Baptiſt, Behold the Lambe of God*

Ioh. 1. 29.

God which taketh away the sins of the world; or with *Peter*, *Thou art the Christ the Sonne of the liuing God*, the one publishing his office, the other confessing his nature; yet they hold ỹ same *Head*, belieue in the same *Christ*, iustifie the same *Wisedome*, and professe the same *Truth*. What great profit do Gods childrē reape by the *Harmony of Cõfessions*, as of Churches, so of ancient and late writers? What benefit hath, and doth redound to the Church of God by sundry *Creeds*, not only extant, but some of thē in publique vse too, as the *Apostolique*, *Nicene*, and *Athanasian*, euery one doth know, and acknowledge. In these considerations I cõceiue hope, that this little Catechisme will bee offensiue to none, but acceptable to you, and profitable to all such as with re-

ligious humilitie will vſe, & peruſe it. And the rather, becauſe they ſhall find the moſt neceſſary doctrine of the Lords Supper more plainely ſet downe in this Catechiſme, than in many other of no greater volume.

Well, what good opinion ſoeuer this Catechiſme ſhall find in the hearts of other Readers, let me exhort you as a brother, to edifie your ſelues with all holy diligence, eſpecially in hearing the *Word* preached, and (as you may) in reading firſt the *Scriptures*, and then other *Godly* Treatiſes; Vnderſtanding that *Edification*, ſo much commẽded and commanded in *Holy Writ*, doth ſignify *Building*. Of which ſpirituall building, your temporall building ſhould daylie put you in mind; Leſt otherwiſe yee incurre a cenſure and ſentence,

like

like to that of the Prophet *Haggai*, viz. *Can yee build houſes for your ſelues, and other; and will yee careleſſely ſuffer the Temple of the Lord (which is your ſelues) to lie waſte? Yee ſhall therefore earne wages, and put them into a broken bag.* But hoping (as I wiſh) that yee will more and more apply your hearts vnto wiſedom, euen that wiſedome which is vnto ſaluation, I commend you to *God* and the *Word* of his grace, which is able to build further, and to giue you an inheritance among all thē which are ſanctified.

Hag. 1. 4 6.
1. Cor. 3. 9. 16.

A ſhort Catechiſme,

neceſſarie to be learned of all Chriſtians.

Q. WHo is the Creator and gouernour of this world?

A. [a] One God, in whom there bee three perſons, [b] the *Father*, the *Son*, and the *Holy Ghoſt*.

[a] *Geneſ.* 1. *Eſay* 45.5.
[b] 1. *Iohn* 5.7.

Q. Of all viſible creatures which is the chiefeſt?

A. [c] Man.

[c] *Geneſ.* 1 26. *Pſal.* 8.5.

Q. After what manner made hee him?

A. [d] Like vnto himſelfe.

[d] *Geneſ.* 1.26.

Q. How was that?

A. [e] Free from ſinne, and perfect in righteouſnes.

[e] *Eccleſ.* 7.31. *Epheſ.* 4.24.

Q. To what end made hee him righteous?

A. [f] To ſerue him.

[f] *Pſal.* 119.73. *Eſay* 43.7.

Q. Did

Q. Did man continue righteous?

g *Geneſ.3.6. 7.10.* A. g **No: he fell from righteouſnes to ſinne.**

Q. How did he fall into ſinne?

h *Geneſ.3.6.7.* A. h **By eating the forbidden fruit.**

Q. What abilitie was left in man to ſerue God after that ſinne?

i *Geneſ.6.5. Ierem.4.22. Epheſ.4.18.* A. i **None at all, either in knowledge or affection.**

Q. Did that ſinne reſt in *Adam* alone?

k *Iohn 3.6. Rom.5.12.* A. k **No: it deſcendeth from him into all mankind.**

Q. What fruits doth it bring forth in all mankind?

l *Geneſ.6.5. Rom.5.12.&c.* A. l **Sinfull thoughts, words, and deeds.**

Q. What is the puniſhment due for ſinne?

m *Geneſ.2.17. Rom.6.23.* A. m **Euerlaſting death and damnation.**

Q. How come we to the knowledge of ſinne?

n *Rom.3.20.* A. n **By the Law.**

Q. Wherunto ſerueth this knowledge?

o *Act.2.37. & 24.26. 1.Cor.14.24.25.* A. o **To humble man, and to caſt him**

him downe in the consideration of his owne miserie.

Q. How is it possible for man to be saued in this miserie?

A. [p] By Iesus Christ.

Q. What is Iesus Christ?

A. [q] God and [r] Man in [s] one person.

Q. Wherefore was he man?

A. [t] To doe those things which were to be done for mans redemption.

Q. What be they?

A. [u] His suffering, *righteousnes, *and triumphing.

Q. Wherefore was he God also?

A. [x] That the doings of his manhood might be of infinite vertue.

Q. Why did Christ suffer death?

A. [y] To be our *Iustification*. In acquitting [z] vs of our sinne, *by discharging the punishment due thereunto.

Q. Why was Christ righteous?

A. [a] To be our *Sanctification*, in making [b] vs holy in some measure, [c] and to couer the imperfection of our holines.

[p] *Matth.* 1.21. & 11.28. *Act.* 4.12. & 10.43.
[q] *Rom.* 9.5. *Matth.* 1.23.
[r] *Esay.* 9.6.
[s] *Gal.* 4.4.
[t] *Gal.* 4.4.5. *Heb.* 2.9.10.11.
[u] *Philip.* 2.7.8.9.10.
* *Matth.* 5.17.
* & 16.28.
[x] *Hebr.* 9.14. *Colos.* 2.9. & 6.
[y] *Rom.* 3.24.25.
[z] *Colos.* 2.13.14.15.
* 1. *Pet.* 1.18.19.
[a] 1. *Cor.* 1.30.31.
[b] *Iohn* 17.19.
[c] *Exod.* 28.38.

Q. What

Q. What benefit insueth that *Iustification* and *Sanctification* which we haue by Christ?

d *Rom.*1.16. 17. & 6.13. A. d **Euerlasting life, which *Adam* lost by sinne.**

Q. What be the doings of Christ his triumph?

e 1.*Cor.*15.55. 57. A. e **Resurrection from death,** and f **Ascension into heauen.**

f *Ephes.*4.8. Q. Why did he arise from death?

g *Rom.*4.25. & 8.34. A. g **To seale the merits of his sufferings for our *Iustification*,** h **and to ouercome death for vs.**

h 1.*Cor.*15.57. Q. Why did he ascend into heauen?

i *Rom.*8.34. A. i **To make continuall intercession, to procure** k **sauing helpe, and to** l **take possession for vs.**

k *Hebr.*7.25. l *Ioan.*14.1.2. Q. How are we made partakers of these foure meritorious workes of Christ, to wit, his *Death, Righteousnes, Resurrection*, and *Ascension*?

m *Iohn*3.16. *Philip.*3.9.10. A. m **By a true Faith.**

Q. What is Faith?

n *Hebr.*10.22. & 11.1. 1 *Tim.*1.15.16. A. n **A full perswasion that God is merciful to me for his Son Christ his sake.**

Q. If a true faith bee such a perswasion,

swasion, who then bee partakers of those foure meritorious workes of Christ?

A. True faith is alwaies such in it owne nature, but beleeuers are not alwaies sensible of so great a comfort, because of their infirmities.

Q. May I craue some proofe hereof for my confirmation, & comfort?

A. Consider well, 1. The quoted prooses of the description of *Faith*. 2. That otherwise it should not differ, either frō *Opinion*, [o] which in it owne nature is doubtfull, or from the *Diuels faith* [p] which trembleth, because it doth not apply. 3. That the *Godly* [q] haue acknowledged as much. 4. What power [r] *Faith* is of to preserue true beleeuers frō despaire, their great feares notwithstanding. And 5. That it is therefore [s] like vnto the *Spirit of Prayer*, which the faithfull distressed seele weake in themselues, but find strong in the effect.

[o] *Luke* 24.21. 25. *Act.* 26.28.29.
[p] *Iam.* 2.19.
[q] *Psal.* 27.13. & 77.9.10. *Marke* 9.24. 2.*Cor.* 12.7.8.9.
[r] 1.*Pet.* 5.5. 6.7.
[s] *Rom.* 8.15. 16.26.27. *Matth.* 14.30. 31.

Q. How may we know when we haue a true faith?

A. When wee know that our faith

faith [t] is grounded on *Gods Word*; [u] Reioyceth in the Lord more or lesse; but alwaies vnfeignedly, notwithstanding crosses and tribulations; and [x] In loue bringeth forth good fruits, which are good workes.

[t] *Rom.10.14. 17.*
[u] *Philip.4.4.5. 1.Pet.1.6.8.*
[x] *Mat.7.18.20. Galat.5.6. Iam.2.18.*

Q. What callest thou good workes?

A. [y] Those which God requireth in the ten Commandements.

[y] *Mat.19.16.17.*

Q. What if good workes be wanting?

A. [z] Then is iustifying faith wanting, whatsoeuer we professe.

[z] *Iam.2.20. 21.26. Titus 1.16.*

Q. Can good workes iustifie?

A. [a] They iustifie in declaring vs to be iust before men, [b] but they do not iustifie in making vs iust before God.

[a] *Iob 29. Iam 2.18.*
[b] *Rom 3.27. 28.& 4.2.5.6.*

Q. Why so?

A. [c] Because they are not perfectly done of vs.

[c] *Gal.3.10.& 5.3.4.17. Hebr.12.13.*

Q. To what purpose serue they then?

A. [d] To glorifie God, [e] and profit our brethren.

[d] *Matth.5.16.*
[e] *1.Pet.2.12.*

Q. Touching our selues what vse haue they?

A. They

A. [f] They are certaine signes of vnfained faith, [g] and of GOD are well rewarded.

[f] 1.Tim.1.5. Jam.2.22.
[g] Rom.2.6.7.

Q. If good workes be rewarded, then they merit; if they merit, then they iustifie.

A. [h] They are rewarded for Christ his sake, [i] and because of Gods promise, [k] but not for their owne worthines.

[h] Rom.8.17.18
[i] Hebr.10.36. 2.Cor.1.20.
[k] Luk.17.7.8. &c.

Q. How are *Faith* and good workes begun in vs?

A. [l] By preaching of Gods word, and working [m] of his holy Spirit.

[l] Rom.10.14. 17.
[m] 1.Cor.12.3.4. 2.Cor.4.13.

Q. How are they increased and continued in vs?

A. [n] By the same meanes, and further by the vse of the [o] Sacraments and [p] prayer.

[n] Eph.4.11. &c
2 Cor.3.18.
[o] Rom.4 11.
[p] Marke 9.24.

Q. What are the Sacraments?

A. [q] Holy signes and seales of [r] Iesus Christ, and his benefits.

[q] Rom.4.11.
[r] Mat.26.26. &c. 1.Cor 12.13.

Q. How many Sacraments be there?

A. [s] Two: Baptisme, and the Supper of the Lord.

[s] 1.Cor.10.2. 3.& 12.13.

Q. Why be there two Sacraments and no more?

t *Hebr.*9.15.
u *Rom* 11.27.
x *Matth.*28.9. 1.*Cor.*11.23.25.
y *Mark.*1.4.

A. t Because the maker and Mediator of the new u Couenant x ordained these and no more, y as seales of the same.

Q. What difference is there betweene these two?

A. Baptisme signifieth our new z birth, or entring a into the Couenant: and therefore we are but once baptised.

z *Titus.*3.5.
a 1.*Cor.*12.13.

Q. How doth the *Supper* of the Lord otherwise signifie?

A. Our spirituall feeding or continuance in the couenant, and therfore b we receiue often, and not only once at Easter, which is c Iewish.

b *Act.*2.42. 46.& 20.7. 1.*Cor* 11.24.26.
c *Leuit.*23.6.

Q. Why are children baptized?

A. d Because they be the seed of the faithfull, and therefore e within the visible Couenant, so that the seale thereof is to be f administred vnto them.

d 1.*Cor.*7.14.
e *Gen.*17.7.
f *Act.*10.44.47. *Gen.*17.11.12.

Q. Why receiue they not the *Supper* of the Lord?

A. g Because they cannot examine themselues.

g 1.*Cor.*11.28.

Q. Of how many things doth a Sacrament

Sacrament consist?

A. Two: a signe perceiued [h] by sense, and a thing signified, not at all perceiued by sense.

[h] *Mark.1.4.8 1.Cor.11.23. & 10.25.2.3.4*

Q. In Baptisme which is the signe, which is the thing signified?

A. [i] Water the signe: Christ his blood [k] the thing signified.

[i] *Act.8.36.* [k] *Ephes.5.25.26 Hebr.9.14.*

Q. What doth the washing of the body signifie and seale vnto vs?

A. [l] The washing away of our sinnes by the blood of *Christ*, which is our *Iustification*.

[l] *Act.22.16. Rom.5 9 & 3. 24.25.*

Q. What doth it else signifie & seale vnto vs?

A. [m] The reforming of our actions and affections in the name of *Christ*, [n] which is our *Sanctification*.

[m] *Rom.6.3.5. 1 Cor.6.11.* [n] *Gal.3.27.24. Eph.4.23.*

Q. In the *Supper* of the Lord, which is the signe, which the thing signified?

A. [o] Bread and wine the signe, Christ his body and blood the thing signified.

[o] *1.Cor.11.23. 24.25.*

Q. What signifieth the breaking of the bread, and powring of the wine?

A. [p] The breaking of his body

[p] *1.Cor.11.24.*

q *Marke* 14.24. and q shedding of his blood.

Q. What doth the eating and drinking signifie and seale vnto vs?

r *Psal.*104.15. f *Iohn* 6.54. A. r That as bread and wine preserueth our naturall life: so f Christ his body and blood is our spirituall food vnto eternall life.

Q. How so?

t 1 *Iohn* 1.7.9. u *Rom.*8.10.11. A. Because *Christ* is our continuall t *Iustification* and u *Sanctification.*

Q. Why callest thou the body and blood of Christ spirituall food?

x 1.*Cor.*10.3.4. *Iob.*6.35.63. *Ephes.*3.17. A. x Because it is spiritually receiued by faith, not corporally eaten with teeth.

Q. Are not the body and blood of Christ called spirituall food, because the substance of bread & wine is transubstantiated into the substāce of Christ his very body and blood, though only the accidents of bread and wine remaine and be seene?

A. No: For such a *Transubstantiation* is most contrary to this spirituall banquet, for three reasons.

Q. Which be they?

A If there be such a *Transubstantiation*

stantiation, then this Sacrament should want the outwardsigne. For the accidents without the substance of bread and wine, cannot nourish, and therefore there is no signe perceiued by sense, to signifie spirituall feeding, not perceiued by sense.

Q. What is your second reason?

A. This *Transubstantiation* being a miracle, should be euidently seene (as was [y] the transubstantiation of water into wine at the marriage in *Cana*) for confirmation of the word, especially in a Sacrament: Seeing both [z] miracles, and [a] Sacraments be called *Signes*, in regard of such confirmation.

[y] *Ioh.* 2. 8. 9. 10. 11.

[z] *Mark.* 16. 20.

[a] *Rom.* 4. 11.

Q. What is your third reason?

A. By such *Transubstantiation*, the supposed spirituall food, should be a body and blood presently made of bread and wine, and not the body and blood of Christ crucified, and long since [b] made of a woman, which this spirituall banquet doth signifie, and seale vnto faithfull receiuers.

[b] *Galat.* 4. 4.

Q. If there be no such *Transub-*

ſtantiation, how then can wee eate Chriſt his very body, and drinke his very blood, which are bodily ſubſtances [c] abiding in heauen, and that only by faith ſpiritually?

[c] Act.3.21.

A. As they who acknowledge his Maieſtie to be their only Soueraigne, and doe accordingly ſubmit themſelues vnto his gouernment, become members of the ſame politique body, whereof his very perſō is head: So they [d] who by faith profeſſe Chriſt to be their onely Sauiour and do accordingly committe themſelues to his ſaluation, become members of the ſame myſticall body whereof his very perſon is the head.

[d] Ioh.1.12 & 6.25.37. Act.4.12. Epheſ.4.13.15.

Q. You ſpeake now of the whole perſon, & incorporation; but before of the body and blood of Chriſt, and feeding.

A. As [e] *Incorporation*, and other borrowed ſpeeches of *Holy writ*, ſo [f] *Feeding* ſignifieth our ſpirituall cōmunion with Chriſt, yet with ſome further conſideration.

[e] 1.Cor.12.13. Epheſ.5.23. Iohn.15.1.4 [f] &.6.56. 1.Cor.10.16.

Q. What is that?

A. To teach vs that we are incorporate

corporated into [g] Christ crucified. As we are fedde with the flesh of beasts not liuing, [h] but slaine.

[g] *Ioh.*12.32. *Rom.*6.3.
[h] *Act.*10.13.

Q. Is not this the reason why both bread and wine be necessarily distributed in the Lords supper?

A. Yes: and further, [i] because of the institution: [k] for a liuely representation of Christ his death: [l] differing from the theeues death: [m] and answearing to the sacrifices: [n] and for the comfortable assurance of our perfect nourishmet.

[i] 1.*Cor.*11.23. 24.25. *Matth.*19.6.
[k] 1.*Cor.*11.26.
[l] *Iohn* 19.32. 33.34.
[m] *Leuit.*7.2.
[n] *Psal.*104.15.
[x] *Iohn* 6.35.54. 55.

Q. Is not then our perfect nourishment another consideration of our spirituall feeding, besides our incorporation into Christ?

A. Yes: for [o] if we eate Christ, we shall liue by Christ, and [p] that (as it were) with health, [q] which is the effect of such incorporation.

[o] *Iohn* 6.57.
[p] & 4.49.51. 52.
[q] & 15.4.5.

Q. Expresse this yet more fully.

A. As he who corporally feedeth with good digestion, feeleth his heart [r] gladded, and the whole man better inabled to performe the actions of naturall life: So he who spiritually feedeth by a true faith, feeleth [s] the

[r] *Act.*14.17. 1.*King.*19.7.8.
[s] *Rom.*5.1.2.

peace of conscience, and [t] the whole man better inabled to perform the actions of a spirituall life.

[t] *Galat.2.20. John6.57.*

Q. Then I perceiue that the scripture vseth borrowed speeches in regard onely of *Eating* and *Drinking*, and not of *Christ* his body & blood; because our communion, though really and verily with *Christ* himselfe crucified, is yet by the spirituall meane of a true faith.

A. It is so; As may be euidently séene in the 6. chapter of *Iohn* so often quoted. For whereas in the 54. verse *Christ* saith, *Whosoeuer eateth my flesh, and drinketh my blood hath eternall life*; in the 35. verse he saith, *He that commeth to me shall not hunger, and he that beleeueth in me shall neuer thirst*. So that *Feeding*, *Comming*, & *Beleeuing* are manifestly, in this case, all one: And consequently our receiuing of *Christ* crucified must of necessity be spirituall. As it further appeareth in the 12. verse of the first chapter of the same booke.

Q. All that come to the Lords table, do they spiritually receiue the body

body and blood of Christ?

A. **No: the wicked receiue only** [u] **the signes to their damnation, not** [x] **the things signified to their saluation.**

Q. Why so?

A. [y] **Because they receiue vnworthily.**

Q. How may we receiue worthilie?

A. **By comming to the Lords table with** [z] **Faith and** [a] **Repentance.**

Q. What is repentance?

A. **A forsaking** [b] **of our sinnes, and turning** [c] **to God, by** [d] **amendment of life.**

Q. Can we beleeue and repent of our selues?

A. [e] **No: and therefore we must craue** [f] **these and all other graces of God by hearty prayer.**

Q. What is prayer?

A. [g] **An earnest request to God, in the name** [h] **of Christ for al things** [i] **necessary.**

Q. How may we be sure to obtaine all things necessary?

A. [k] **If we aske in faith:** [l] **For so**

u *Luke* 13.26. 27. & 22 14.
x *Iohn* 13. 2. & 6 35. 2 *Thess.* 3.2.
y *Mat.* 8. 11. 12. 1. *Cor.* 11.27.
z *Iohn* 6.35.
a 1. *Cor.* 11.30 31
b *Ezec.* 33.11.
c *Ierem.* 4.1.2.
d *Matth.* 4.17.
e *Philip.* 1 29. *Ezec.* 11.19.
f *Marke* 9. 24. *Ierem.* 31.18.
g *Luke* 18.1. &c.
h *Iohn* 14.13.
i *Iam.* 4.3.
k *Mar.* 9.22. 33.
l *Matth* 21.22.

so God hath promised. To whom be glory for euer. *Amen.*

Directions for Christian *Conuersation.*

1. Whereas in these last dates the prophecie is fulfilled; that men be louers of themselues, gaine and pleasures, more then louers of God, hauing a shew of Godlinesse, but deny the power thereof [a]: And whereas all Christians be exhorted in the word of God, to be blamelesse and pure, and the sonnes of God without rebuke in the midst of this naughty and crooked generation [b], this being pure religion, and vndefiled before God, to keepe our selues vnspotted of the world [c]: Lastly, whereas all men affect good fellowship [d], which commonly doth not continue without sinne, or vanitie, much whereof not punished by authoritie: in these considerations it is conuenient, that sincere professors

[a] 2. *Tim.* 3. 1. 2. 4. 5.

[b] *Philip.* 2. 15.

[c] *Iam.* 1. 27.

[d] 1. *Pet.* 4. 2. 3. 4.

sors should haue fellowship amongst themselues [c], yet not iudging other men seeming lesse precise then they should be [f]: to the end, they may consider one another to prouok to loue, and good workes [g]. And withall they are to follow these & like directions agreeable to the word of God, and not contrary to the good lawes of this land.

[c] *Hebr.* 10.25.
[1] *Iohn* 1.7.
[f] *Rom.* 14.13.
[g] *Hebr.* 10.24.

2 As Christians are to be wise in ioyning with disciples [h], so they are to be charitable in not forsaking of brethren though they do offend [i], before conuenient admonition be giuen, and the offendour manifest his obstinacy [k].

[h] *Act* 9.26.27.
[i] *Hebr.* 10.25.
[k] *Mat.* 18.15. 16.17.

3 For the continuance of Christian loue brethren are not to speak euill one of another [l], nor to prouoke one another to displeasure by word or deed [m], neither to be ouer readie to take a thing in ill part [n], but if any controuersie arise, to referre it (if it may be) to the determination of brethren [o].

[l] *Iam.* 4.11.
[m] *Eph.* 4.29. *&c.* *Philp.* 2.3.
[n] 1. *Cor.* 13 5.7. *Rom.* 1.29.
[o] 1. *Cor.* 6.1.5. 7.8.

4 Least professours should séeme to loue in word onely and not in deed,

p 1. *John* 3. 18. deed, and in truth p, they are to
q *Philp.* 2. 4. *Matth.* 7. 12. further the good q, & not wittingly
to crosse one another in any honest
r *Gal.* 5. 15. matter r: they are to deale rather
with knowne professours, then
f 2. *Chro.* 20. 37. *Act.* 21. 16. with other f, especiallie if there be
likelihod of noleſſe benefit to be rea-
ped by such dealing. And if any (espe-
ciallie of the houlhold of faith) be in
need, he is to be relieued by lending
t *Gal.* 6. 10. *Deu.* 15. 7. *to* 12 or giuing t. If any be sicke, he is to
be visited & cõforted, with wholsom
u *Mat.* 25. 36. 40. words, and others possibilities u.
Jam. 5. 14. 5 That they may be better able
to contribute to the poore, and o-
ther good vses, euery one is dili-
x *Ephes.* 4 28. gently to follow his calling x; to be
sober in apparrell, and idle ex-
y *Tit.* 2. 12. *Luk* 7. 25. & 16. 1. 2. pences y. They are not to maske,
1. *Timo.* 2. 9. 10 vse daunсing with women *, keepe
* 1. *Pet.* 1. 14. 15. much companie, especially with
Eccl. 9. 4. such as are not religious and ver-
tuous, nor (after the mãner of pot-
companions) resort to tipling
z *Psal.* 26. 4. 5. 6. houses for eating and drinking z.
1. *Pet.* 4. 3. 4. Lastly in their loue feasts taking
1 *Cor.* 11. 22. 34. heed of excesse in eating and drink-
a *Iud.* 12. ing a: the end of their meeting
Ephes. 5. 18. 19. should

should be their mutuall edification by conferring, reading the word, singing of Psalmes, and lawfull recreations for profit, and not for hurt [b].

6 That God may be glorified by the fruits of faith [c], as brethren assured of loue by the effects thereof, such as doe feare God are to sweare onely by his name [d], and that truly, and not vainely [e]: And therefore are not to sweare by any creature [f], as faith, soule &c. nor inconsideratly to vse any of the names or titles of God, or the Redeemer [g], as to say without iust cause, and holy affection of the heart, O God; Iesu! They are not to curse [h], as to say I beshrew you; nor make a lie to any end whatsoeuer [i]; nor vse any lasciuious & vnclean speech tending to ribaudry [k].

7 Againe, all they that are truly religious, are to consecrate the Sabbath as glorious to the Lord [l], by repairing to holy and publique exercises, both before, and after noon [m], and that in due time [n], at the for-

[b] *Rom.* 1. 11. 12. *Iam* 5. 13. *Eccles* 32. 5. 1. *Cor.* 11. 16.
[c] *Matth.* 5. 16. *Iam.* 2. 18.
[d] *Deut.* 6. 13.
[e] *Jer.* 4. 2.
[f] *& 5.* 7. *Mat.* 5. 34. *to* 38.
[g] *Exo.* 20. 7. *Isa.* 29. 13.
[h] *Ephes.* 4. 31. *Iam.* 3. 9. *to* 13.
[i] *Ephes.* 4. 25. *Rmo.* 3. 7. 8.
[k] *Ephes.* 5. 3. 4. *Colos.* 4. 6.
[l] *Isa.* 58. 13. *Leuit.* 23. 23
[m] *Num.* 28. 8. 9. *Act.* 3. 1.
[n] *Psal.* 110 3.

thest

theſe before the ſecond leſſon; By deuout behauiour, as kneeling, not ſitting, in time of prayer o, if being well, and hauing roome; By ſtaying till the bleſſing be pronounced after prayer, preaching and baptiſme p; By communicating when the Paſtour of the congregation adminiſtreth the Lords ſupper q; By reſting from trauaile, and labour about worldly buſines without meere neceſſitie, and that not drawn on by our own improuidence r; By auoyding ſportes (though lawfull) eſpecially while holy exercciſes are to be performed s; By redeeming the time, before and betweene publique exerciſes, with holy meditation, reading the ſcriptures or other godly writings, conference, or viſiting the ſicke, and after publique exerciſes with making rehearſall of doctrines obſerued, with whom, when, and where they may conueniently t.

o & 95.6. & 119.62. Dan.6.10.

p Num.6.23. &c. Ezech.46.10.

q Luk.10.40. 42. & 1.59. Act.2.42. 1. Cor.10.16.17. & 12.13.

r Exod.20.8. Num.15.32.35 Ierem.17.21.22

s Iſa.58.13.

t Epheſ.5.16.17 Eccleſ.4.17. Matth.13.36. Ioh.7.22.23. Act.13.42.& 17.11. Philip 3.1. 1.Cor.16.2.

8 Such as doe loue the Lord their God with all their hearts, as they

they are religious in themselues, so they are to endeuour to make other (especially such as belong to them) religious[t]. And therefore as they are to pray and praise God euery morning, noone, and night[u], and to read (at least) two chapters (if they can) by themselues: so they are to pray, and euerie meale to reade one chapter in their family, singing a Psalme after supper, or going to bed, or both as they may conueniently[*]: They are to catechize such as belong to them[x]: To bring as many of them as they may conueniently to holy and publique exercises, though on the weeke day: but on the Lords day they are to leaue none at home, either before, or after noone, onely, or principally in regard of dressing of meat, or dighting the house, or any other respect, not necessary indeed[y]; They are to examine euery one of their family (being of capacitie what they haue learned by the word read, or preached[z], and to restraine them from lying, cursing, swearing, and euery

[t] *Deut.6.5.6.7 Dan.12.3. Mat.5.19.*
[u] *Psal.55.17. Dan.6.10.*
[*] *1.Pet.3.7.10. Deut.6.7. Matth.26.30.*
[x] *Gen.18.19. Deut.6.20. 1.Cor.14.35.*
[y] *Ios.24.15. Deut.5.14.15.*
[z] *Exo.16.23. & 19.10.11. 2.Sam.23.1.5.17 1.Cor.20.31.*
[x] *Mat.13.15.*

*Psal.101.6.7. euery misdemeanour *.

9 Christians, as they are to be charitable one to another, holy to God, religious in themselues, and edifying to such as belong vnto them; so they are to haue their conuersation honest amongst the Gentiles, that they, who speake euill of them, as of euill doers, may, by their good workes which they shall see, glorifie God in the day of their visitation [a]; And therefore as seruants are to account their masters (whether beleeuers or no) worthie of all honour [b]; so subiects are to pray for their gouernours, especially being Defenders of the Faith [c], and not to speake euill of, or to them, either openly or secretly [d], but to be subiect vnto them, not because of wrath onely, but also for conscience sake, as in other things, so in paying customes truly, and not transporting prohibited goods secretly [e]: They are not to make a contract of mariage without consent of Guardians, especially parents, dutifully sought for [f]; They are

[a] 1.Pet.2.12.

[b] 1.Timo.6.1.2.

[c] & 2.1.2.

[d] Exod.22.28. Eccles.10.20.

[e] Ro.13.5.6.7. Mat.17.24.&c. & 22.21.

[f] Exo.20.12.17 & 22.16.17. Gen.24.33.49. & 34.4.6.8.

are to publish banes according to law; and if mariage be solemnized on the Lords day, to come, Bride and Bridegroome, to the Church both before and after noon g. They are to take no vsury of mony or commoditie h: Neither to sell for time at a greater rate, then they would sell ordinarily for present money i: And in selling and buying they are to shew a good conscience k: They are not to vse manie words or to giue many prices at the same time l. And lest the charitie of such as lend without interest, money or commoditie be abused, such as are perswaded of the resurrection, ought to endeuour to haue a cleare conscience * herein, that they doe not borrow, or take for time, except they haue need, seeing lending is a worke of charitie, and therefore not to be abused m.

g *Ioel* 2.16.

h *Deut.* 23.19.

i *Leuit.* 25. 4.16

k 1. *Thes.* 4.6.

l 2. *Cor.* 1.18.

* *Act.* 24.15.16

10 Lastly, lest the seruants of God should seeme to haue ỹ liberty for a clok of malitiousnes, they are to shew the power of godlines, not onely in things of regard with the

m *Exo.* 22.25. *Deut.* 15.7.11. *Psal.* 112.5.

Phariſey, but in recreation alſo: for whether we eete or drinke, or whatſoeuer we doe, we muſt doe all to the glory of God [n]. And therefore, whereas lots (as oathes) being ſanctified to end controuerſies, by procuring the immediat diſpoſing of God, are not to be vſed in vaine [o]: and games conſiſting in chance are of the nature of lots; ſuch as do loue godlines more then pleaſure, are not to play at Dice, Cardes, or Tables, or any game conſiſting in chance; Nor for filthie lucre, buy or ſel Dice, Cards, or Tables, that they be not guilty of ȳ ſinne of other [p]: And in lawfull games, conſiſting in the expert exercise of body, or mind (as ſhooting, Cheſſe, &c.) they are to haue regard with Whom, for What, & How Long they play [q], in any wiſe auoiding great wagers, and (if they may poſſibly) abſteining from playing for money, or any commoditie comming onely to the winner [r].

[n] 1.Pet.2.16. 1.Timo.3.4.5 Luk.18.11.12. 1.Cor.10.31.

[o] Pro.18.18.& 16.23. Hebr.6.10. Ierem.4.2. Act.1.24.26.

[p] Hoſ.4.8. 1.Tim.5.22. Reuel.18.4.

[q] Rom.14.16. Luk.16.1.2. Pro.29.27. Ephe.5.16.

[r] & 4.28. Gen.29.15. 2.Sam.24.24.

A PRAYER.

O Moſt mercifull and gracious Father, whereas we are not able of our ſelues to perceiue the things of the ſpirit, [m] being naturall men, yea ſo fooliſh [n] and of no vnderſtanding, that howſoeuer, we are wiſe to do euill, to do well we haue no knowledge, we moſt humblie beſeech thee for Chriſt his ſake to remember thy [o] Couenant, and teach vs by thy [p] holy ſpirit, which ſearcheth all things, [q] yea the deepe things of God, to know thoſe things which thou haſt giuen vs. Suffer vs not therefore, O Lord, with the [r] world to lie in wickednes, but giue vs a mind to know thy Sonne Ieſus Chriſt, who is very God and eternall life. And open our [s] vnderſtanding, that we [t] ſearching may vnderſtād the ſcriptures, which are able to [u] make vs wiſe vnto ſaluation. And whereas ſinne [x] hangeth

[m] 1. Cor. 2. 14.
[n] Ierem. 4 22.
[o] Jer. 31. 33.
[p] Ioh. 16. 13.
[q] 1. Cor. 2. 10. 12.
[r] 1. Ioh. 5. 19. 20
[s] Luke 24. 25.
[t] John 5. 39.
[u] 2. Tim. 3. 14. 15.

eth so fast on, that we cannot run the race that is set before vs; with an eye still looking to Iesus the Author and finisher of our faith, with groning spirits we entreate thee, to
y Psal.102.12. separate them from vs, as farre as the
2.Heb6.1. East is y from the West, that hauing laid a sure foundation z of repentance from dead works and faith towards God, we may be led forward to perfection, and hauing learned
a Ephes.4 15. 23. the doctrine of the beginning of Christ, we may grow a vp into him which is our head, vntill we meete together in the vnitie of faith, and knowledge of the Son of God vnto a perfect man, and vnto the measure
b Pet.3.17 18. of the age of the fulnesse of Christ. That so growing in b grace and knowledge of our Lord and Sauiour Iesus Christ, we be not plucked away with the error of the wicked, and fall from our owne stedfastnes; but hauing the righteousnes of
Rom.1.16.17. God reuealed vnto vs from faith to faith, we may perceiue indeed, the Gospell to be to vs the power of God to saluation, and so go from strength,

ſtrength to ſtrength, till we appeare before God in Zion. Which graces, with all other bleſſings ſpirituall & temporall, for our ſelues and euery member of thy Church, we beg of thee O holy Father in the name and mediation of our Lord and Sauiour Chriſt Ieſus; further recommending our ſelues, our prayers and wants to thy fatherly conſideration, concluding in that moſt holy prayer which our Maſter himſelfe hath tauhgt vs, ſaying:

Pſal. 84. 7.

Our Father which art in heauen, &c.

FINIS.